Pulpit Preaching

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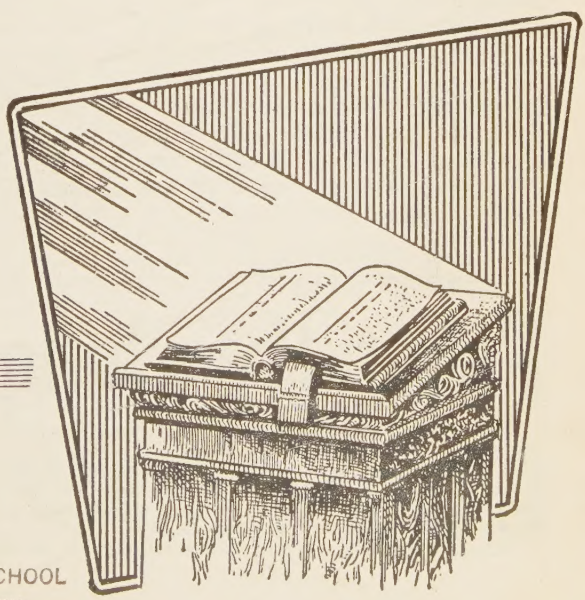

A PROFESSIONAL JOURNAL FOR MINISTERS

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Editorial Comments

"Ascent to Zion," this month's homiletic emphasis, centers in worship, its mood and manner and the translation of worshipful experiences into life and service. Several brief meditations, under the general title of "Pen Points," have been written by Ernest Edward Smith, First Baptist Church, Omaha, Nebraska.

Next month's themes will be "Old Truths Retold" and "Christian Essentials." October themes will be "A Christian and His "Politics" and "Children of the Pilgrims," sermons for a national election year and for Thanksgiving Sunday.

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Books For Pulpit Preaching

Psychiatry and the Bible by Carroll A. Wise (Harper, 169 p.p., $3)

Bible Study for Grownups by Frank Eakin (MacMillan, 347 pp., $3.95)

The Significance of the Church by Robert McAfee Brown (Westminster, 96 pp., $1)

Modern Rivals to Christian Faith by Cornelius Loew (Westminster, 96 pp., $1)

The Timeless Gospel by Harold Cooke Phillips (Abingdon, 171 pp., $2.50)

Men on Their Knees by Kenneth O. Eaton (Abingdon, 96 pp., $1.75)

There Is No End by R. Dean Goodwin (Friendship, 126 pp., $2.50)

Let There Be Light by Benjamin P. Browne (Revell, 157 pp., $1.95)

The Septuagint Bible (Falcon's Wing Press, $6.50)

Psychiatry and the Bible was written "in the conviction that the problems of religion and health could be interpreted through the medium of the Bible." Writing for both counselor and layman, Dr. Wise helps the reader better to understand himself and his experience through the method of relating the insights of modern medicine and psychiatry to those of religious faith as expressed in the Bible. The book is sane, sound and solid, and shows the sureness of an experienced mind. Neither traditional faith nor modern

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Worth Quoting

The coming of Jesus, like that of spring clothed the old familiar landscape with a new beauty. The originality of Jesus is comparable to that of a great artist who, although using the familiar basic colors, yet through his creative artistry fashions something more beautiful than hitherto produced. One is reminded of the story of an antiquarian. He was pointing out to a sculptor friend that there was nothing original about Greek sculpture, since its characteristic features had appeared in the art of the Egyptians, Assyrians, and Hittites. He therefore concluded that the Greeks had, in fact, invented nothing. "Nothing," replied the other, "except the beautiful."

Harold Cooke Phillips in *The Timeless Gospel* (*Abingdon*)

* * * *

At the meeting of the Second Assembly of the World Council of Churches, held at Evanston, Illinois in the summer of 1954, one of the delegates from Africa, Peter Kwesi Dagadu, said this:

Any one who has seen four different denominational church buildings standing in a row in a small village, or noted the rapid increase in the number of sects in West Africa, . . . must bear in his heart something of the cost of the disunity of Western Christianity. Africa is paying a high price for it.

Not only Africa, but the whole Christian movement is paying, and doing so in two ways. One is in the evil effects of the sectarian spirit on the individual Christian. Paul recognized this long ago. He rebuked those who were saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Christ." They were to that extent unchristian. The sectarian mind is not the Christian mind. It gives primary loyalty to a partial truth. It diverts the mind from the weightier matters, and makes one more concerned about the growth of his denomina

Continued on page 22

Pulpit Preaching

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th Exultation!

HAROLD A. BOSLEY, First Methodist Church, Evanston, Illinois

Scripture lesson: Psalm 30:1-12

he processional hymn, "Joyful, joyful, adore Thee, God of Glory, Lord of e," is both one of the best known poems Henry van Dyke and one of the best d hymns of the Christian Church. It ears in every hymnal I have seen. ncing through the hymnal of the Evan- cal and Reformed Church recently, I nd the hymn, and it carries two words ndicate the tempo with which it should sung: "With exultation!"

hese words indicate more than the tempo great hymn; they suggest the tempo of reat religious faith. And, as such, they our answer to the rumor, suspicion or rge that religion is essentially a gloomy iness, one in which we sit around hold- a glorified wake for the human race pass the time by telling sad stories ut sin, tragedy and death. As a matter fact, the advice to live our faith "with ltation" highlights one of the oldest and ngest characteristics of great religion. Ve sometimes forget that religion has duced or encouraged many if not most the arts, particularly instrumental and l music and the dance. Our earliest rec- s of Hebrew life tell of festivals—holy s—in which harp and timbrel were ed as the people danced and sang their gs. The earliest services in the temple e use of these same symbols of creative and confident faith. It is no accident the Psalms, written as they were, for in the temple, refer constantly to music, ing and song as tokens of religious joy.

am sure you do not miss the strong note great joy which resounds through the tieth Psalm. It was written, we are told, e sung at the dedication of the temple f. As the "poet laureate" of ancient el let his mind dwell on what he wanted emphasize upon that historic occasion nust have passed in review the long his- of his people. He saw it

"With all its lights and shadows,
All its wealth and all its woe!"

Suffering, loss, defeat, doubts, tragedy—all these bitter facts were there, and in abundance. How much should they influence his song for the occasion? If too much, it would be a dirge, a lament, a wail, and he did not want that. He wanted a shout of joyous faith in the God who had been with them through it all, who had finally led them to this high moment! This is how he finally puts it:

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holy name. For his anger endureth but a moment; in his favor is life; Weeping may endure for a night, but joy cometh in the morning."

There is a realistic, joyous faith for you! Weeping, symbolizing all the woes of Israel, is a traveller sent of God, and he has been their guest over night. But another traveller, also sent of God and symbolizing the blessings of Israel, is on his way. He is a shout of joy; he comes at break of day, and he comes to stay!

Small wonder the swords of every great empire of antiquity blunted their edge and finally broke their blades on a faith like this. That is precisely what happened, historically. The armies of Israel were shattered in turn, by Egypt, Assyria, Babylon, Greece and Rome, not once but repeatedly over a period of nearly a thousand years. Though they might shatter her armies, they could not shatter her faith—no matter how hard they tried. Each time defeat and adversity swept over the land, the hearts of Israel would murmur: "Weeping may endure for a night, but joy cometh in the morning!"

There is a parallel to this Old Testament experience in one of the most radiant books in the New Testament — Paul's letter to the *Philippians*. Paul had been instrumental in founding the church in Philippi, and it seems to have been one of the happiest experiences he had in trying to build a church. He had gone on his way after bringing the fellowship into existence and lat found

himself in trouble all along the line. Some of his churches were quarrelling, some of his colleagues were deserting him, he was under criticism by many, and, to top it all off, he was in prison and possibly facing execution. The church of Philippi heard of this and sent one of their number with a gift and with instructions to help him in every way possible. Paul's letter is his acknowledgment of their thoughtfulness. What a letter it is! It opens by congratulating the Philippians on their "joy in the faith." It closes with the earnest exhortation: "Rejoice in the Lord always; again I will say, rejoice."

If Paul had wanted to moan and wail about the "slings and arrows of an outrageous fortune" he could have done so and no one could have rebuked him. Instead he wrote this note that has as its keynote the single word *"Rejoice."* A Canadian scholar, J. Hugh Michael, closes his study of the book with these words: "Written as it was under the shadow of a dark and ominous cloud, the epistle resounds with the note of joy. It is one of the priceless treasures of the Christian Church. To countless pilgrims on the way of life, it has brought comfort and strength, and it will continue so to do as long as time shall last."

RELIGION IN SONG

From the very beginning of our religious tradition, then, we have been singing:

"Joyful, joyful we adore Thee
God of Glory, Lord of Love,"

and we have been singing it "with exultation." It is a great thing to belong to a religion that keeps breaking forth in song. We ought to account it one of our greatest good fortunes that we do. Men like Palestrina, Isaac Watts, Charles Wesley, are the lineal descendants of the Psalmist and Paul in this regard. For over 2000 years songs have been written attempting to express the religious mood of every major human situation. We have songs of sorrow, trouble, doubt, confusion, anxiety, defeat and death, as well as victory, joy and triumph. Running through them all as the thread of constant meaning is the note of strong, confident joy.

I do not think it possible to over-estimate the value of a faith that sings. For a song is a way of passing beyond the prose of reason to the poetry of emotion and feeling. A song will stir us in a way an argument never does. Even those of us who have difficulty carrying a tune in any one direction like to sing. We understand the answer little girl gave when asked why she like a certain song she was singing all of th time. "It makes me feel good all over," wa her answer. We like to share in a service o worship where the congregation loves t sing and does so with interest and enthu siasm. While the sentiments and the tunes o some songs are much to be preferred t others, we are the poorer if we miss th note of courage, triumph and joy which run through most of them. All are to be sun "with exultation." They should be sung tha way because they celebrate a faith tha ought to be lived that way.

CREATIVE LIFE

I know of no way to improve on the judg ment of the Catechism that "The chief en of man is to glorify God and enjoy Hin forever."

This points to a number of steps that w must take if we would actually grasp an live the meaning of a creative Christian life

1) Believe in God as we see Him in Jesu Christ
2) Have faith in the will of God
3) Rejoice in our faith
4) Share it with others as our most preci ous possession.

Though these may be stated separately they must be lived together, because togethe they are the contagious Christian life. Quit obviously we must believe in God and, jus as obviously, we must have enough faith i Him to try to do His Will as we understan it. All, I think, would agree to this. Som would like to stop there, saying, "That is al there is to religion: believe in God and tr to do His Will." That is much if not mos of it, I grant you, but not all. Our aware ness and appreciation of what religion mean to us ought to bring us alternately to ou knees in prayers of gratitude and to our fee in songs of joy. It ought to create in us th desire that finds expression in a hymn stil used in revival services, "Help somebody to day!" What we say and do under the im pulse of our religious faith ought to be don with radiance and joy.

This I know: *Joy in faith means power i life.* And it means power at points and time when we need it most.

Joy in faith means power to pursue a pur pose in a day of confusion. Do you remembe a line from Kipling's poem, *If?*

If you can keep your head when all

round you are losing theirs . . . you'll e a man, my son."

y that standard, we need a good many re men than we seem to have these days. are over half way on the journey toward shameful goal of being The Century of nplete Confusion. When I speak of con-ion I do not mean "change." Change is thing—and it is both inevitable and can good, but confusion is quite another, and s utterly without merit. Tennyson, stand- in the nineteenth century and keenly scious of his Christian heritage could out:

"I doubt not through the ages
One increasing purpose runs . . ."

that is the very thing many if not most zens of the twentieth century do doubt. ich, as well as anything else, sums up nature of our confusion. We are con-ed by cross-purposes because we are un-vinced by any one purpose; we are over-elmed by a flood of little purposes be-se we are uncommitted to some one great pose.

POWER IN LIFE

oy in faith means power in life! Few ngs can cut us down quicker than despair the feeling of futility in our life or in work. Not many of us live long without ing to do battle with these enemies of creative spirit, and we would do well to ize that a joyous faith is our most reli-weapon in the battle.

he way some of us live makes you amed to belong to the human race. I am rring not alone to those who break the s of God and man and distort, pervert destroy every human value and relation-they touch. I am referring, too, to peo-who live on the down-beat all of the e, who moan and wail their way wearily n one day to the next, who can hear the hter of little children and not feel their e quicken, who can pass through all of the beauty that God has lavished on this earth without ever seeing it, much less being strengthened by it, who can see men in great trouble and can only think to say, "Just let me tell you about *my* operation." People like that give the lie all unthinkingly to the faith that "This is my Father's world —I rest me in the thought."

Then there are others who make you proud yet humble to belong to the human family. They are the ones who have known difficulty, doubt, defeat, sorrow, but who have overcome them. They have faced these difficulties with the faith that under God and with his help they could be managed and mastered. People like this roll back the horizons of our narrow selfish lives. We see ourselves as God intends us to be—sensitive, creative members of his family sharing our lives with each other. Lives of people like this are blessed by a contagious faith and they live it with exultation.

We cannot inherit the faith we need for a life like that. It does not come to us through the germ plasm. No one can hand it to us for the asking. We must fight for it with all our mind, heart, soul and strength, and once we get it, in order to be true to it, even to keep it, we must share it with others as our most precious possession. Try to husband it in a selfish way and you will lose it every time. It must be shared to be enjoyed, and it must be enjoyed to be shared! It will be our one purpose in a world of cross-purposes, our great purpose in a world of little purposes, but it is worth every moment of time, every ounce of energy we put into it—and much more—because with and through it the lights come up, and a shout of joy echoes all through life. Then each of us in his own way is able to say: "Weeping may endure for a night, but joy cometh in the morning." "Rejoice in the Lord always; Again I will say "Rejoice!" As Christians, we have something to rejoice in, something to sing about, something to share. Let us then, under God, be about it daily as the most important thing we can do. And let us do it with exultation!

e Church's Fundamental Task

FRANK A. COURT, St. Paul Methodist Church, Lincoln, Nebraska

he first function of the Christian Church be an aid in showing men how to wor-. It is the reason why the sanctuary is ys the heart of the church. The church have many other tasks, but her primary is to relate all of life to the living spirit God through sacred and great worship. The vital church is always a worshiping congregation in whose holy hush the presence of the Living God is made real. Joseph Fort Newton wrote that there is no scene more impressive upon earth "than a company of human souls, or many or few, bowed in the hushed awe of a house of God."

In worship a man has a vision of the living God and his spirit is related to the source of all life. In worship the heart, beaten and bruised by the buffeting of life, finds strength and goes forth renewed. Longfellow wrote:

"Oft have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er;
Far off the noises of the world retreat;
The loud vociferations of the street
Become an undistinguishable roar.
So, as I enter here from day to day,
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

How can anyone really live without the creative power that can come only through sincere and heart-felt worship?

In worship we see life clearly and we see it whole. How difficult it is for each one of us to see ourself in the stark reality of what we really are. The mind can find so many excuses, it is so easy to rationalize failure, it is so easy to coddle the wayward will and to give way to the pleasing fancy. But in worship each one can hold life up against the greatness, the majesty and the purity of God. The scene could break our own heart and spirit as we recognize how far short we are of the dream that God has implanted within our life. But it is in this very act of worship, as we see ourselves as we are, that we find hope that we may become more than we are through the indwelling spirit of the living God. For worship itself is a life-renewing act.

Carl Sandburg, the inimitable writer and poet, relates how in one period of his life he became cynical and heart-broken over the brutality and inhumanity of man to man. He looked out upon the world and saw only lust, the leering cross-bone and the sign of death. Then one evening he went to the Chicago Symphony Concert when Mischa Elman was playing. At first he saw only a little man, a Jew, drawing cat-gut across a fiddle, making a noise. Then his spirit started to worship in the joy of the music as the soul of Mischa Elman seemed to reach out beyond the world and catch the eterna harmony that lives in the very heart of God As the music of the violin hummed, crooned challenged, sang of life, its joys and de feats, something happened to the spirit o Carl Sandburg. Mischa Elman became hi prophet and priest and, through great music hushed his soul until once again the harmon of God could sing its way through his life.

Out upon the city streets of Chicago ther were the same raucous calls of the newsboy the whirling hum of traffic, the dazzle o lights, but, looking up beyond the lights Carl Sandburg became conscious of the star and he walked the city streets in the ligh that was not earth-generated, but God-given and once again he could look upon his fel lowmen with the spirit of humility and love Worship always lightens the shadows, no only of the city streets but of the labyrinth ian corridors of our own minds with th eternal light of the living God.

A modern mystic, Evelyn Underhill, de scribes worship in the picturesque way o imagining life being a cavern surrounded b the sea through which the tides of the living God can flow. So she wrote:

"Flood thou my soul with thy great quiet ness!
O let thy wave
Of silence from the deep
Roll in on me, the shores of sense to lave
So doth thy living water softly creep
Into each cave
And rocky pool where ocean-creature hide,
Far from their home yet nourished of thy tide.
So let the great swell
And urge of grace
Refresh my weary mood,
Cleansing anew each sad and stagnan place
That seems shut off from thee
And hardly hears the murmur of the sea!"

So through worship, while we are quie and still, great memories are awakened, th imagination is quickened, and God's wisdom God's help, God's life, laughter and joy, flow through our mind and life once again unti we are whole. Worship is the door-way through which the Spirit of God co-mingle with ours and God's out-reach meets our out reach. Where the two are joined life begin again.

The first function of the church is to show men how to worship, to relate all of lif to God, so to live that the light of God ca

ne upon the ordinary events of life until y reflect a glory not their own, until every , along the way, we can find a burning h as did Moses of old through which God aks, telling us that all of life is holy und.

n the church service we recognize that rship is an individual experience, but it is t expressed as we join with others in the at prayers, the songs, the liturgies, the fessions, the creeds and feel our life a t of the eternal worshiping congregation. t is in and through worship that we join he spirit of praise, thanking God for all of . Of course, if one never lives, appreciates , responds to the beauty of a dawn, the ckening insight of books, the beauty of ure, the friendship of people, why, then is dead and dull and his soul will never need worship and a moment in which to thank God for just the rare privilege of living.

Yes, worship is the first function of the church. Sometimes imaginatively I picture a great worship scene. Perhaps it is a dream or a vision. It always seems to be in the dawn. The sound of wars has ceased. People from all walks and stations of life, from all races and clans and creeds, seem to come together in the streaming light of the dawn, lifting faces always toward the streaming light and each one making his or her contribution to the eternal chorus, for humanity is one in the spirit of great worship. God hasten that day when we may all be a part of that congregation in which there is no division, but where we are all one in the Spirit of Christ Jesus our Lord.

hat Is Worship?

LLIAM McLEISTER, Beverly Heights United Presbyterian Church, Pittsburgh, Pa.

God is a Spirit and they that worship him must worship him in spirit and in truth. John 4:

he question form of our sermon subject lies that there is perhaps either a lack of erstanding or some misconception in the ds of worshipers concerning the true ure of Worship. Is it not possible for us ome to church Sabbath by Sabbath and o through the forms of worship without ly worshiping God in the Scriptural sense hat glorious term? It is well for us then e-examine our worship habits, our wor- life, and to match them against this na Charta of worship which our Lord ke to a sinful Samaritan woman.

he setting for this glorious teaching of Lord is in this familiar fourth chapter St. John's Gospel. Here we behold the aritan woman sitting at Jacob's well n Jesus, talking about her soul. The mas- Surgeon of the soul, with his scalpel, cuts way into the very roots of the sin in heart of this woman. In an effort to ggle out of this position of conviction she s to the familiar controversy between Jews and the Samaritans concerning the ect place of worship. She was trying to Jesus off the subject of her own past n she introduced this matter of whether as proper to worship God there in Mt. zim; which was the center of worship the Samaritans, or down in Mt. Zion in salem which the Jews affirmed was the er place. The very fact that Jesus an- red her question, though it was an at- t to lead Him from the matter at hand, indicates that he detected a sincerity in her question. Reading between the lines we can see that in the heart of woman was a genuine desire to find where God really dwelt. This longing is at the very heart of true worship. Therefore Jesus answers this woman in this glorious manifesto of real worship when He says, "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

What did Jesus mean by this great statement? Perhaps it will help us to look at the derivation of the very word, "worship." It comes from the Anglo-Saxon, "worth—ship," which means to ascribe praise and adoration to that which is worthy of such praise. The word in the New Testament which most frequently is translated into English as "worship" means literally "to bend the knee before" or "to do obeisance before." The very root then of this glorious word which is at the heart of our Church life means to humiliate oneself, to prostrate oneself before God in His holy presence, being conscious of His greatness and of His love.

SPIRITUAL WORSHIP

In the first place we find that our Lord tells us that *worship must be spiritual.* "God is a Spirit and they that worship Him must worship Him in spirit." Just what is Christ implying by that great statement? To begin with, the error in the worship of both the Jews and Samaritans was that of trying to

localize the presence of God upon a mountain. Jesus said that all of this is past and from now on we must conceive of God as a Spiritual being, as One who is present everywhere and anywhere, at all times and at anytime, regardless of the circumstances.

We are not suffering today from the error of the Samaritans or the Jews, but if you will examine the world in which we live you will find that there are still misconceptions of the true nature of God. Worship is governed by our concept of the divine. What we think of God will determine the quality and the character of our worship. Men have tried in our generation to promote a system of worship which worships blood and soil—the Nordic blood and the soil of the Fatherland. This Nazi concept of worship has been suppressed, but it can rise again. Behind the Iron Curtain we find millions of people being thrust into a worship of a non-spiritual principal of economic determinism. Marxism, which does away with God, causes men to worship a principal of economics. This is just as gross a mistake as that of conceiving of God dwelling upon Mt. Gerezim and thus confined to that little spot upon the face of the earth.

About twenty years ago Sholem Asch wrote his book, "The Three Cities," in which he portrayed a young Russian who was caught into the very net of the Revolutionists of that time and yet a young man who had been trained in a home which believed in God and immortality. Time and again the young character in that novel would ask the Bolshevists, "What are you going to do about a belief in God and immortality with this concept?" They said that such questions were irrelevant and didn't matter. The thing that mattered was economic principle. Therefore, the young man, realizing that this concept of life, this philosophy, was based entirely on man, rebelled and revolted against it and left the Soviet movement. He likened it to the woman who said, "I have thrown away my bedding and now I must go back and pick it up feather by feather."

The millions behind the Iron Curtain have thrown away one bedding of faith in God and they're resting upon a very cramped foundation. They are trying to fight against the very principle that God has planted in the soul of every creature which causes that creature to want to worship its Creator. You can't suppress that kind of thing indefinitely for it will break out and will flame forth anew. So the millions behind the Iron Curtain will need to gather the feathers of faith that they have thrown to the wind if they are ever to produce another Tolstoi or another Tschaikowsky or another great Russian thinker or musician. We cannot dispense with the true conception of God and find peace and happiness in living, for as St. Augustine said in his ancient and well-known prayer, "Thou hast made us for Thyself, O God, and restless are our hearts until they find their rest in Thee."

Since there are misconceptions of the true nature of God and of worship, which are fighting against true Christian principles, it behooves us who profess the Christian faith to re-examine our own worship life and our own worship concepts and be certain that they are founded upon the solid basis of the Word of Jesus Christ. "God is a Spirit." Our worship of God must be spiritual, not material. It must not be fastened to any forms or ritual, but it must be the sense of surrender of very self to God. This means that when we come to Church we come to find the presence of God, and not to sit as a critic upon the parts of the service. We come to participate and to throw ourselves into the very worship atmosphere, which we help to create, until we are all caught up into a realization that we are in the very presence of God.

Dwight L. Moody was working one morning in his study—probably upon a difficult sermon—when he heard a rap at the door of his study. Since he was engrossed in his work, he said in a rather gruff voice, "Who is there and what do you want?" The door opened a little and his young son entered and said, "Father, I don't want anything; I just want to be with you." Worship should be seeking nothing save the sense of being with God and in His presence. Our loving Heavenly Father is in His house if we worship Him.

SINCERE WORSHIP

In the second place, *worship must be sincere*. "God is a Spirit and they that worship Him must worship Him in spirit and in truth"—or as Dr. Moffatt translates the last word, in "reality." This means that there can be no sham about true worship, no pretense in the presence of God, for He sees through it. If worship is simply going through a performance of ritual, then it rises no higher than the ceiling of the Church. God is not honored by anything that's merely on the surface. God looks at the heart of worshipers and if the heart is stirred and moved then we are worshiping in truth, in reality. Look at your own worship, as I look at mine, and ask yourself, as I ask myself,

Is my worship real and sincere?" "Do I ruly seek out God to find Him?" Jeremiah, ie old prophet, said, relaying the voice of od, "If ye shall seek me ye shall surely find Ie if ye search for me with your whole eart." Worship must have the heart of the erson in it. It must be the giving of self, hich means that we come to Church then, ot only to get something, but to give some- ing. We must give of our very self to make orship real. Too much of our worship is ixed with insincerity, is half-hearted, is ere surface. We don't have that joy of pirit and thankfulness to God, realizing all at He has done for us.

Perhaps we should look at the old French orn player in the Salvation Army Band. The nductor of the band reprimanded the rench horn player for playing too loudly. he musician looked at his French horn— hich you recall is an instrument in which long tube is formed into two circular folds nd then swells to a bell like end—and the d fellow said, "Captain, when I think of hat the Lord has done for me, I could blow is horn straight!" Our Protestant Church as not enough "French horn players" who re grateful for what God has done and who re willing to sing His praises and to express eir love and devotion to the One who has iven them all that they have.

Perhaps you are saying, "I can worship od out in the beauty of nature; I can wor- ip God on Sabbath morning while rolling long in my car over the green hill side midst the beauty of the earth." But if you're nest with yourself you'll have to admit at the only way you can really worship God spirit and in truth is to follow the sum- ons of His Word and to "assemble your- lves together" with other worshipers, for ere is a contagion about worship; there is mething that spills over from heart to art. Perhaps, we could liken it to musicians a symphony orchestra. Regardless of how ell you can play the violin as a soloist, it only when your skill is added to the horns nd to the other strings and the rest of the struments that true joyous music can sound rth in great strength. Worship should be mething of this concept of the symphony God's people singing and participating in e great praises to the Almighty.

This means that our worship should be ep and regular and full, as well as joyous. is means that there should be provision our time for evening worship as well as rning worship. Too many of our evening rship services are like a chamber music esentation and prayer meetings like a string quartet! We need to worship God in every opportunity that we have. With 168 hours in the week our time should be apportioned with a due share for worship.

There is a place for worship in the home as well as the Church. Family worship is part of God's plan for His people. "Train up a child in the way he should go and when he is old he will not depart from it." I wonder if the lack of reverence and worship in the lives of so many Protestant families is not due to the lack of family worship in the tender years at home. There is no substitute for it. We have a responsibility before God. Some day we may give an account before God for a child that did not grow up in the way of Christ and the Church because there was no worship in our home. We were too busy. There were too many extra—curricular activities for our child in school, and all the rest! Christian friends, we have a sacred responsibility as parents to train our children in worship, even before they are old enough to come to the Church. Then the home and the church should join hands and train the child in worship, in reverence for the house of God, and in respect for the things that are Holy.

Oliver Wendell Holmes said, "I have a little plant within my heart called reverence and it must be watered at least once a week." When that plant is growing in the tender heart of a young child it needs watering more than once a week. The child should come to the Church and receive the worship training in the Sabbath School, in the Youth Club, in the Young People's organizations and in all the activities that train that child. Then when that child reaches maturity it will know something about worship. Is our worship real and sincere in the sight of God, or have we allowed complacency and coldness to creep in upon this thing which is sacred?

WORSHIP AND SERVICE

In the third place, our *worship should spill over into service.* This Samaritan woman didn't sit at the well of Jacob and simply soak up the truth that Christ gave her. Rather we read that she left her waterpot and went into the city and said to all the men: "Come see a man who told me all things that ever I did; is not this the Christ?" She witnessed to what Christ had done for her in her little worship experience at Jacob's well. Too many of us are spiritual sponges. We come to the church and we soak up the truth of God's Word, but we never squeeze it out in service to other people. Instead of sponges, Christians should be viaducts to carry the

living water from the reservoir of God's truth into the deserts of sin in our own community where there are men and women and boys and girls outside the contact of the Church. Let us then examine our worship from this standpoint.

Look at young Isaiah as he stood in the temple and ask yourself whether you can go through the four steps that he went through. If you can your worship is complete; if you can't you have fallen short. First, he saw the glorious holiness of God in awe and wonder and he said, "Holy, holy, holy art Thou, Lord, God of Hosts." That's the beginning of worship. The second step that he took was the realization of his own sinfulness as he saw the holiness of God and he said, "Woe is me for I am a man of unclean lips and dwell in the midst of a people of unclean lips." The third step that he took was the sense of sin pardoned as he saw the seraphim take the live coal from off the altar to sear his lips and he heard God say, "Your sins are cleansed." But he didn't stop there. He took a fourth step, and here is where Christians fall short. He took the step of translating that worship experience into service, for he heard the voice of God say "Whom shall I send and Who will go for me?" Isaiah said, "Lord, here am I, send me."

Are you really worshiping? If you are then this sermon is no mere essay which you can compliment or criticize, but it is a summons to action! Someone has rightly defined preaching as that which is done when something really happens in the lives of the listeners. Let us then translate our worship into service. Let us in the words of Horatius Bonar:

"Go labor on, spend and be spent,
Thy joy to do thy Father's will;
This is the way the Master went,
Should not the servant tread it still?"

When We Worship

ROY A. BURKHART, First Community Church, Columbus, Ohio

Worship is the outreach of the soul to the highest there is in life. Worship is really the answer of the soul's hunger and longing for God. I think we are going to move through research into the kind of study of human nature and behavior that can document the place of worship in life.

Most of the breakdowns and problems of the physical body and the mental life come from the failure of the soul to meet its supreme need which is the need to find God. Men and women and young people try all kinds of substitutes and they all fail. The basic breakdowns in life, the things that lead to sickness and to death and to breaches in human fellowship, result from the fact that the soul fails to fulfill its supreme need, for whenever it fulfills its supreme need and comes to know its Father, its Maker, then everything else comes into true proportion and you have an increase of life and fellowship, the strength of duty and a new quality of living.

There are three things we do in worship which, if they become a part of our life, enable us to give one supreme gift wherever we are or whatever situation we are in.

One of the acts of worship is adoration, the soul becoming aware of the glories and wonder of the natural world, the stars with their peace, the clouds flying through the air, the amazing manifestation of a tree, growing vegetables, the miracle of flowers and of all growing things.

Such adoration is one of the steps in the soul's growth. It is a thrilling thing to see what happens to a person when he becomes aware of the beauty and miracle of the natural world.

But adoration moves beyond the natural, the stars and all living things. As expressed in the 19th Psalm, "The heavens declare the glory of God." Or as expressed in the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death I will fear no evil." The quietness of streams and the stillness of valleys lead a man to the beauty and wonder of the 121st Psalm that says "I will lift up my eyes unto the hills."

SENSE OF WONDER

If one can really lift one's eyes to the hills, one goes into another step, the building of a hill of ideas and ideals. Man finds there a new quality within himself. Adoration leads to a sense of the wonder of the human soul as he comes to sense it in the God-likeness of a child.

You move into the adoration of a child, the God-like in a child, the divine in a girl, the divine in a boy, in a youth, in a man, in a woman, in a father, in a mother, in any person, and you come to that deep sense of the wonder of a human spirit. You come into an awareness of its potentialities, its possibilities, and you cannot do it without becoming alive. Suddenly the God in you is linked with the God in other persons and you

ave a sense of aliveness and excitement.
Then you move still further into a sense
God, a God with Whom you cannot com-
unicate verbally perhaps but with Whom
ou can have communion. You come to an
vareness that wherever you go you meet
od. He is in all living things; He is in every
erson you meet. He is in Jesus Christ glor-
usly, but He is within your own heart. He
in His world. Gradually you come to a
ep and wonderful sense of God. Then you
e no longer alone, then you suddenly be-
me alive and then there is almost constant
stasy, exultation and excitement.

For some days I was in a California city.
had a busy day and I rested for an hour.
arose in the early evening, as the sun was
tting in Fresno. I walked from the house
here I was staying across to a little Church
the Brethren. It was a beautiful scene and
e beauty about me, the sense of the wonder
walking across the grass, the clouds as
ey had become golden in the west, was a
ght almost too much for me to bear. A lit-
later I tried to talk of it but I was un-
le. The glory and beauty and wonder of
were simply too much for I knew that God
s there. I could not doubt His presence.
did not hear Him but I had communion
ith Him.

COMMUNION

That is the truth of adoration, one of the
ries of worship. To secure it we go to
urch for an hour weekly that we may
en up a little to it and go forth learning to
ow it increasingly every moment of our
e. But we move not only through adora-
n, we come actually *to communion and*
t is the excellence of worship. You get to
e place where every flower has a message
r you, ever tree, every living thing has
aning. While you may not talk with them,
u have communion with them.

It is not only with living things, it is with
imals and if you have the capacity they
spond to you. I have a deep feeling that
en plants respond to us if we have the
ht kind of spirit. Perhaps all of God's
ation, the divine in all living things, re-
nds to us if we have an overflowing feel-
g. Perhaps communication grows until it is
own between us and every person so that
e child feels it, the animal feels it, all liv-
g things feel it. Then we come into a deep
d wonderful sense of oneness with God in
s world, with other people, and actually
thin our own hearts. And to know that
mmunion is to know a great and wonderful
th of worship.

But there is a third act of worship and that is the bringing of our best gift in dedication. In the dedication of worship one comes because he loves and because he wants to. And then something is mobilized within a man or a woman and the very best is offered up. Something happens to him that happened to a friend of mine one day when he said this:

"It is easy to tread the trodden path where a thousand walked before.
It is simple to push my fragile bark past reefs of a chartered shore.
I find it good to ride the road where others laid the trail.
It is well to test the ocean's strength where others also sailed.
But when a dream enslaves a man, a dream of the vast untrod,
A dream that says 'Strike out with me. Strike out or part with God,'
A dream that leads to an untried path where untried tempests blow,
And the only chart a man can boast is his will that bids him go.
Ah, then, my soul, bethink yourself for God has spread this scroll
To test the stuff of your rough-hewn faith and the fibre of your soul."

THE BEST GIFT

Then something has laid hold of man's best gift and he brings it out of love. No longer can he be satisfied with mediocrity. He actually seeks excellence in the humblest effort because he brings to it his gift and that gift becomes glorified because it is brought in love. Then man is free from duty and what he does he actually does with a song. So he moves with adoration and from adoration through communion and through communion to dedication and the bringing of his best gift.

Let us go just a step further. Suppose we move from the act of worship to the act of living. Let us see what might happen. If one really learns to adore, if he comes with a full opening of his soul to the wonder of life and the wonder of the soul and the wonder of God, then he is full of appreciation, then his eyes are open, then he is aware, then he is alive to all of life. Then he knows no boredom; life becomes exciting.

William Channing said that when one worships he comes finally to a deep symphony of life. He said, "This is mine: to seek elegance rather than luxury, and refinement rather than fashion; to be worthy and not respectable; to be wealthy, not rich; to study hard, think quietly, talk gently, act frankly,

to listen to stars and birds, babes and sages with an open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, flow up through the common. This is my symphony."

Then life finds its wholeness. Why? Because it comes to adoration, to communion, to communication, to the fullest revelation of the self and finally to the giving of the maximum gift, wherever a person is, to whatever is to be done.

Living Our Religion

DONALD MACLEOD, Princeton Theological Seminary, Princeton, N. J.

Go, stand, and speak in the temple to the people all the words of this life.
Acts 5:20

Some years ago Dr. Fosdick was making a tour through Palestine and he was invited to speak at the American University in Beirut, Lebanon. Among the members of the student body were citizens of many countries and representatives of sixteen different religions. What could one say that would be relevant or even of interest to so varied and mixed a group? Fosdick began this way: "I do not ask any one of you here to change his religion. But I do ask you honestly and sincerely to face up to this question: What is your religion doing to your character?"

Have you ever asked yourself in what ways does Christianity differ basically from the other great religions of the world? In these days when all across the earth the ancient religions are surging ahead and their messages are being re-examined, have you ever stopped to ask: What about Christianity? Now I grant you that there are many things in Christianity that were not new. They had existed in the ancient world for centuries before Jesus Christ was born. But among the new things which Christianity brought was this challenging and startling fact that religion is life. Now to many of us this may be a commonplace matter, but, to the mind of the ancient world it was revolutionary.

Take, for example, the great thinkers of the Greek world. They had labored and pored over systems of philosophy in a vain search for one that would be satisfactory, helpful, and complete. But consistently they ran into failure because they did not realize that a philosophy of life can never save or satisfy the yearning of our human nature. It is always inadequate because it never claims the committment of our inner will. Or, take the Jews at that time. They had built up their whole orthodox system of rules in the form of a law of life with over six hundred separate regulations. But a man like St. Paul discovered that being obedient 100 per cent to all these rules did not solve the deadly problem of sin in his own life and in a moment of defeat and inner agony of soul he cried, "Who shall deliver me from the body of this death?"

But Christianity came with this fresh proclamation: religion is life. Religion was no longer to be merely a matter for abstract discussion or be imprisoned in a set of rules, but to enter the stream of your everyday life and mine and undergird all our thinking, believing, and loving. And to the extent that it is something by which to live, must religion be judged and evaluated. For if your religion does not touch the great and exciting areas of human thought, or come to grips with the deep emotions of the human heart, or lay hold upon the strong urgings of the human will, then what relevance does it have to the human situation at all? The reason life is so barren, insipid, and ordinary to so many people today is simply because they are alive merely to money, self-interest, and the will to power, while their religion is kept among the family heirlooms and hence totally separated from life.

You may have all the things the world and life can give, but not until you bring religion into your life's program will these objects take on any meaning. You may through your own efforts win a position of security in the world of business or the professions, but not until religion comes into the picture does your position begin to show itself as an opportunity for service. You may gather and hoard a whole heap of possessions, but it is only under the constraint of real religion can they be directed to spiritual ends. This is why the angel of the Lord spoke to Peter and John and said, "Go, stand, and speak in the temple to the people all the words of this life." Note the phrase, "all the words of this life." These words were a gospel which was inseparably related to life.

Now, when religion becomes life, in the way Christianity advocates and teaches, three things happen inevitably, and these three are very closely related.

A NEW SPIRIT

First, this life possesses a new spirit.

When the earlier followers of Jesus fanned ut into the Mediterranean world they rought with their Christianity something hich the pagan people did not have and hich they sorely needed. For instance, the pirit of expectancy and hope had been nuffed out and defeat and suicide were com- on among thinkers and philosophers. As Robert Seeley put it, "Philosophy could xplain what was right, but only Christian- y could help men do it." Whatever, there- re, may have been uncouth and unimpres- ve about these nondescript followers of hrist; it was lost in the radiant hope which one from their faces. And no pagan philo- pher had ever seen anything quite like is before — religion so related to life that filled human personalities with joy and ger expectancy. In one of Walter Pater's assics, entitled *Marius, the Epicurean,* the ero of the story meets a Christian, Cor- elius. So great an impression did Cornelius ake upon Marius' pagan mind that the lat- r said, "Everthing about him seemed to oint to some other thing far beyond him." his is why these early Christians were such power in the ancient world. For them re- gion was life and hence their very being as filled with dauntless courage and un- enchable hope.

Have you ever been disturbed by the msy grounds upon which some modern ristians abandon their faith? What little ings and trifling incidents shatter their lief into fragments! Someone in whom u trusted lets you down and immediately u throw your religion overboard. Your em- oyer, who professes to be a Christian, un- owingly hurts your feelings and you give going to church. A fellow member of the ngregation unwittingly gives you the cold oulder and in revenge you turn your back Christ. Your business falls upon rough nes and your faith in Christianity falters cause you expected it to be an insurance licy to guarantee you against personal s.

How different you and I are in these ngs from the early Christians whose new irit overthrew a world order in which ganism, corruption, and defeat were so eply entrenched. And they were able to so because the new spirit which Christ- ity gave them made life seem worthwhile spite of everything. Theirs was not some perficial attachment to Jesus Christ, the eat pioneer of their faith. R. W. Stewart of Glasgow has said: "If any man's religion is real he must stake his life on it." That was the spirit of this new faith. They faced a world in arms and they won it for Jesus Christ.

"Go, stand, and speak in the temple to the people all the words of this life." It was life with a new spirit.

A NEW CHARACTER

Second, this new spirit produced new character.

Someone has said that "despair has three heads: agnosticism which makes you lose courage in your pursuit of knowledge; pessimism which makes you lose courage in your struggle for progress; and cynicism which makes you lose courage in your search for virtue." And if there is any disease that is rampant among us today, it is cynicism. And one of its favorite questions is: "What does it matter what you believe?" And those who are so quick to ask this question fail to see that it is followed logically and inevitably by another question, "Does it matter what a man does?" And the answer you give to this second question determines your answer to the first.

Have you ever examined the attitude and conduct of the man who claims that it doesn't matter what one believes? He believes that it is human nature to make enemies and finally to fight them, hence he acts as if war were inevitable. He believes that business is business, hence it is to be expected that shabby deals and cut-throat rivalry will persist in the realm of trade and commerce. He believes that the aggressiveness of the rich is matched by the envy of the poor, hence one half of the world will always be on the edge of starvation while the other half wallows in plenty. You see, for the cynic, the ultimate things in life are comforts, gadgets, and inventions, while honesty, truth, and love are merely secondary. This is what the cynic believes and his character is a direct reproduction of its implications.

But the new spirit which Christianity brought shows itself in patterns of higher conduct and character. For example, take a child into a great engine room, and as you throw the electric switch he sees that and nothing more. But as the great wheels and compressors begin to turn, you as the engineer know that behind them are the long electric power lines, the dynamos, the turbines, and maybe the Niagara River itself. Now this illustrates two ways that many of us encounter life. It may appear to some of you childishly as so many separate acts or

things — a forty hour week, a new motor car every year, or a cottage by a lake for the summer. But to the man for whom religion is life, life has contacts with horizons beyond the here and now and is regulated by spiritual order which God blesses and controls. Hence for this man, life is an anvil upon which character is hammered and shaped; life is a window through which the light of God's everlasting truth continually shines; life is a road upon which the risen Christ comes to your soul and through you touches the lives of others. What a tremendous change would come over everyone of us if life became the means whereby God worked through you and me for his own ends and to the glory of his Holy Name. Religion would then be life and would show its power and influence in conduct, character, and service. This is what Ian Macpherson meant when he said, "When Jesus takes possession of the heart everything is changed."

A NEW POWER

And now, thirdly, when Christianity becomes life, it provides the power to realize all it provides for our human character.

The famous editor, Horace Greeley, received a letter one day from a woman who said, "Our church is in dire financial straits. We have tried every device to keep it going —a strawberry festival, an oyster supper, a donkey party, a turkey dinner, a mock wedding and finally a box social. Will you please tell us, Dr. Greeley, what we can do to keep a struggling church from disbanding?" And Greeley replied in two words: "Try Christianity!"

And this points to what has been going on in the world for thousands of years. The ancient world failed to give an answer to the problem of life because, although its philosophers could teach, the could not supply the power to put their teaching into practice. The Old Testament prophets could explain the Law of Moses, but could not provide the power necessary to fulfill it. But with the coming of the person of Jesus Christ, we read, "They went forth and preached everywhere, the Lord working with them." Napoleon once said, "When I was in my prime I could get thousands to follow me, but I had to be there." And at the very heart of our Christian message is this tremendous fact: Christ is HERE. For when Jesus Christ gave up his life upon the cross his spirit was liberated to be here and there and everywhere at all times, world without end. It is then for you and me to claim him as our very own and be able to say with W. G. D. MacLennon: "In Him I find all I need and all mankind needs for a right vision of the Power behind our world in the light of which we may learn to live aright."

The Earth Is Full of His Glory

WESLEY P. FORD, Central Christian Church, Pasadena, California

There are a number of avenues through which we become aware of truth. One is discovery. When Columbus discovered land, a large truth was revealed. One is experiment. Through hundreds of experiments in Edison's laboratory we became sharers in truth. Another is inspiration. Men have been inspired and in moments of vision have experienced keen insight through which truth has been revealed. This was so of the great prophets, it was so of Jesus, and it has been true of others.

A high moment of inspiration in the life of Isaiah is noted in the account of his prophetic call: "In the year that king Uzziah died, I saw the Lord . . . Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory." In this moment Isaiah saw not only the Lord, but the whole earth as his dwelling place. Here is not an original concept but a personal experience which made truth vivid.

Glory, as here used, implies the manifestation of deity in the world. Here was the majesty of the divine presence. From here on Isaiah was to live in the presence of God for the whole earth was full of his glory.

One evidence that God's glory is in the earth is its order. The psalmist said, "The heavens declare the glory of God; and the firmament showeth his handiwork." Indeed it does! There is the sunrise and the sunset. There is the law of gravity, and the law of harvest. Reaping is always related to sowing. The universe is dependable.

I remember once a child who, confronted with conflicting requests from his two parents, turned to them to say, "Who is the boss of me?" To acknowledge that the earth is full of his glory is to acknowledge that there is a boss of the fields. If you have doubts, try a simple experiment. The next time you plant a garden, try planting the carrot seed upside-down. Try as hard as you will but you will be frustrated. For whether you plant the seed upside-down or right side up, or sideways, the carrots will grow straight down and the green tops will grow

raight up. Here is evidence of the magic ower in dry seeds and the dust of the arth. Maybe it is well, for carrots would ok odd growing above the ground, and if ey grew sideways we could never find em. The earth is full of God's glory.

ACKNOWLEDGED DEPENDENCE

Early in the life of their community the ebrews were convinced that the earth and ll things in it were the Lords and they es-blished guiding principles upon this no-on. "Thou shalt not kill; thou shalt not eal; thou shalt not covet." The question ere was not so much that things belonged another but rather that all belonged to od. To kill was to destroy that which was e Lords. "Remember the Sabbath to keep holy." They were to set aside one day in ven to praise God. This was both duty and rivilege as it acknowledged their depen-nce.

Because the earth is an expression of od's glory, man's freedom has restrictions. e are free to live in our Father's world t within that world are straight roads, rrow paths and high walls. To wander to our own wilderness is to suffer the in-itable consequences of quicksand or under-rush. We rightly sing:

"This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres."

ut we live by a false hope if we forget the rther insight:

"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet."

When, according to the Old Testament ory, Queen Esther and Mordecai had es-blished themselves confidently with the ng, they approached him with the request at all previous orders condemning the ws be revoked. The king replied, "You ay write as you please with regard to the ws and seal it with the king's ring, for an ict written in the name of the king can-t be revoked." Many a kind has said, "You n do as you please" to national or racial oups, thinking that his own word was w, but through centuries of experiment d discovery we have learned that no one ay write just as he pleases and come out a good end. The earth is full of God's ory and only those edicts which are in eping with his universal laws will stand e tests of time.

This is the truth that Jesus pointed up in the brief parable which concluded the Sermon on the Mount. He had spoken clearly and distinctly, enumerating the details of the moral law which must govern persons and communities. "Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock." And the rock, in this instance, is the nature of God. William Temple said, "God minus the world equals God; the world minus God equals nothing." No matter how magnificent the appearance of the structure if it rests on something other than the solid rock of God's law, it will crumble to the dust.

MAN'S FREEDOM

Man's freedom has restrictions. One is free to travel to the north or to the south, but he is not free to travel toward the south and to come out at some northern port. Man cannot walk the barren road of greed today, and find quiet rest tomorrow by green pastures. One may build upon the solid rock, said Jesus, or he may be like a fool.

If man's freedom is limited by the nature of God, where then will he find stability and security? We answer first by suggesting where these will not be found. One false hope is that of a political party. The next few months will find all Americans deeply concerned about choosing the right political party to lead our government, but political parties at best are not enough. Neither is the rule of the world by a particular nation. Neither is our security to be found through economics. Bank securities are subject to discount. Some day the flaw in the title to a man's land will be discovered. You can't take it with you. The earth is the Lords. There is a higher and more final law of ownership than that which is recorded on the county's books.

Man's security will be found not in political parties or nations or economics, but in obedience to the law of God. "The earth is full of his glory," and God makes the ultimate demands. We are enjoying an era of prosperity. Our secular, humanistic sophistication has convinced us that God is like a generous giver; that he has chosen us for some special blessing and, therefore, that Americans are off on an everlasting picnic. But maybe there is for us a day of awakening. Have we forgotten the question raised by the prophet: "What does the Lord require of you?" By the make-up of the universe God has shown us what is good: "To do justice, to love kindness, and to walk humbly with God."

In our philosophy which has made of God a Santa Claus-like gift giver, we have cast overboard as out-of-date the fear of the Lord. But at a time when we have dropped as unessential to our religious vocabulary the fear of the Lord, we are more afraid than we have ever been.

A few generations ago, Jonathan Edwards could frighten men as he preached of sinners in the hands of an angry God, picturing all the torments of hell that his mind could imagine. Now we believe that God does not get angry, but we also know that the whole earth is full of his glory. We are creatures in his world. The road is narrow and straight. To violate eternal laws is to know torment from which God, in his love, cannot spare us. Do we need any more evidence than that of two world wars in a generation? We would not evangelize as we ought to have done; we were not overly zealous about Christ in the orient. We laughed at the notion of stewardship and the idea of seeking first God's kingdom. We were economically secure! We forgot that the whole earth is full of God's glory, and so we walked in the valley of man-made suffering and death.

THE LORD'S REQUIREMENT

We have gone our way asking, "What does the law of the land require? What does the government require? What does the maintenance of our high standard require?" But there is a larger question: "What does the Lord require?" The earth is full of God's glory and our final reckoning is with Him.

We in America, because of our unique heritage ought to be setting an example of loyalty to God that would make an evangelistic impact upon the world. We were born in the sacrifice of those who wanted worship. Now there is much talk about un-American activities but what are un-American activities? I commend the automobile dealers for Sunday closing; but daily there are the shouts of raucous radio advertisers saying, "We are staying open on Sunday to do business in the usual way." These betray the sacrifice of those who left an old world to find a place to worship in freedom. America was not established that man might sell autos or groceries or other products, but that men may worship God! One form of un-Americanism is the increasing commercialization of Sunday. "The earth is full of his glory." "Remember the Sabbath to keep it holy."

As we are called to acknowledge with time, we are called to acknowledge with substance. The Old Testament chapter which records the Ten Commandments does not stop at ten. It continues, and includes, "An altar of earth you shall make for me and sacrifice on it." The earth is full of God's glory, and our responsibility is to turn the substance of that earth which passes through our hands back into the channel of life until it glorifies God. In our services of worship we like to sing, but when worship is rightly understood, a song service must take second place to the act of sacrificial giving. Men built altars when they knew that the earth was the Lords. There they came bringing their first fruits and making their offerings. Hymns, prayers, sermons and ordinances are later additions. Men came first to give.

The whole earth is full of God's glory. He makes the ultimate demands. Each does well to ask, what does the Lord require? "And it fell not for it was founded upon a rock."

On Going to Church

CHARLES L. ALLEN, Grace Methodist Church, Atlanta, Georgia

I. WHY SO MANY PEOPLE DO NOT GO TO CHURCH

Why do so many people not go to church? In asking that question I am not forgetting that multitudes do go and that church attendance in America today is at an all time high. Yet, the fact is that on any given Sunday, for every person in church there are at least many not in church.

The other day I had lunch with one of the most successful ministers in this country. I was congratulating him on his work and especially the large attendance in his services. But he pointed out that if only half his members were to come one Sunday there would not be standing room for them. Considering the visitors at his services, though his church is filled, still there are more of his members at home or somewhere else than there ever are at church.

Despite optimistic statistics on church membership I doubt if half of the people of America attend church with any degree of regularity. We love our Lord's story of the lost sheep and we get into our minds a picture of ninety-nine in the fold and one who was lost. But Christ told that story to illustrate the attitude of the shepherd. He never intended us to take those figures as

presenting the population. Actually, there e many more out of the fold than in.

Let that one sheep represent many of ose who are out of the church. Why was lost? We do not believe it was black and e other sheep were white. It probably was good a sheep as any of the others. No ubt this sheep loved the shepherd and enyed the fellowship of the other sheep. Cerinly it did not intend to get lost.

Likely what happened was this sheep was t eating the grass. It was good grass and od for him to eat. As it ate, it walked ng not realizing it was getting farther d farther away from the shepherd. After while it looked up and it was dark and he s out of sight of the shepherd. He was t because he gave his entire attention to e grass.

And there are vast numbers of people who lieve in God, who are glad we have the urch and who are not bad people at all. ey have high moral standards and they e not mad at God nor the church. But they come so interested in their business, recreon, social life, family and other things—od things—that they forget the church d what it represents. Multitudes of nonurch-going people have simply drifted ay from it.

We would not be so foolish as to say all the urch-going people are good and the nonrs are bad. That is simply not true. I ow some criminals who regularly attend urch. I know many very good and fine ple who don't go. We live pretty much by bit. We get up at a certain time, go to work ertain route, wear a certain type of clothand so on. And many people don't go to urch simply because they are not in the bit of going.

HAS THE CHURCH FAILED?

Many people don't go to church because y feel the church is a failure. That charge inst the church is not new. We get the a that in the early days of America everyty went to church, but read, for example, sermons of Cotton Mather, one of the atest preachers of Puritan New England. says the course of pure religion is "decayand expiring in this country."

Or go to the thirteenth century in Europe, great era of the cathedral builders, and find a large part of the writing of such n as Dante dealing with the flagrant knesses of the church. Men like Calvin, ther and Wesley came forth as redeemers he church, which appeared to be corrupt dead.

Or even go back to the first century. Listen to St. Paul pointing out that in the church one is likely to find such things as: debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults." Someone wrote an editor complaining that the church is not as good as it used to be. The editor replied, "It never was."

Also, many point out that the work of the church is being done by others. Secular social agencies have taken over the charity work, science has taken over the task of physical healing, and the matter of changing lives and the solving of our personal problems is to be done in the future by gland specialists, dietitians, sociologists, psychiatrists.

As a minister I gladly work with and support those seeking to help humanity, but I never consider them as a rival nor am I afraid they will put the church out of existence. Across the centuries we hear a voice saying, "I am the light of the world." There is only One who could have said that. He is the inspiration of men and if the Light should go out, soon the world would be in darkness. The light of the stars is but the reflection of the sun. And He said, "I will build my church." The world may be partly failing the church but the church is not failing the world.

Some people say, "I went to church but I was not helped. It failed me in my personal need." I grant the fact that many sermons are dull, many churches are unfriendly and that many sheep leave the fold unfed. But again, it is more likely, that person fails the church. Suppose you visited a great hospital, had some X-rays, consulted a physician and then walked away. Would you be healed? Would you blame the hospital for its failure to heal you?

That hospital would say to you, come with us for perhaps a year. Let us help you rest, provide you proper food, perform the necessary operations. "Give us time and co-operation and in most cases will we succeed," says the hospital. However, there are some who will die. But we do not say our hospitals are failures.

Let's be reasonable with the church. Let's not spend years getting into a sick condition and then expect the church to cure our soul and give us a new life as a result of one or two skeptical visits. Give the church time. In most cases it does heal and save.

FEAR OF HYPOCRISY

The reason some people do not go to church is because of their fear of hypocrisy. Perhaps they know some church member who is living an unworthy life. "When I go to church I see a certain man taking a prominent part who stole some money, or who gambles, or

who is immoral." We feel a deep resentment against that person and we at the time recognize our own imperfections. Maybe we admit we are no better than he is, but at least we will not add to our sins the sin of pretending to be something we are not.

But what is a hypocrite? The word "hypocrite" was originally used to describe an actor in a play who never intended to be in real life the part he was acting. The hypocrite is not a person who is not living up to his ideals, but rather it is a person who does not try.

Some people admit to themselves they are not living a very good life but instead of trying to do better, they pull down their ideals. Some people do not live up to their religious professions. But others do not profess even up to their living. Some say, "I will not profess to be good, then no one can condemn me for being bad." But the sincere church member says, "I do not claim to be perfect, but I do claim to have a perfect Christ and as I keep Him before me I will become more like Him." Better to try and fail than to be afraid ever to try.

FEELING NO NEED

The main reason people do not go to church is because they feel no need of the forgiveness of God. If my tooth hurts, I will hurry to the dentist. If my car breaks down, I will call a mechanic. If I feel pain in my body, I will go to the physician. Likewise, one may say, "If my conscience hurts, I will go to church and seek God."

But you can have decaying teeth without feeling pain. Your car can be ruined for lack of attention before the trouble shows up. You can have a cancer and yet feel no pain until it is too late. And sin can blight your life but you can refuse to face up to it or let it bother you until your soul is dead. Because many people feel no sense of sin, they feel no need of God.

One day Isaiah, a government official, went to church. A deep sorrow brought him there. It was "In the year that king Uzziah died." In the loss of his closest friend he turned toward the church. There he had a vision of God and, seeing the beauty, holiness and power of God, he became conscious of the wrongs of his own life.

He fell on his knees, confessed his sin and pleaded for the cleansing mercy of God. His life was cleansed, the burden of his soul was lifted, he became a new man. Then he realized the need of the world, the opportunities of making his life count in a worthwhile way. He felt the call of God and in consecratio he said, "Here am I; send me."

Ask Isaiah if it was good for him to g to church. Ask thousands and thousands o others who have had a similar experience i the church. The testimony they will give yo will send you to the nearest church to becom a regular member.

II. WHY SO MANY PEOPLE DO GO TO CHURCH

Why do so many people go to church to day? There was a time when the church wa almost the only place there was to go bu that is different today. We have an increas ing variety of amusements bidding for ou attendance. There is the automobile whic allows us to take long trips on Sunday, th television that makes it attractive to stay a home. Yet, more people are going to churc today than ever before.

One of our large industrial corporation took a poll among its nine thousand em ployees. They found that 64 per cent atten church regularly each week, but only 43 pe cent attend the movies weekly. In Americ we are accustomed to big crowds at ou sports events, yet on Sunday there are mor people in church than attend the sports event and all the other places of entertainmen combined. Why do people attend church?

One man said that he goes to church be cause that is one hour where nobody can ge him on the telephone. He meant it is an op portunity to be quiet and to think. Man would say they were brought up to go t church, that as children they formed th church-going habit. Some people are like th Pharisees, they go "to be seen of men." Som people feel it will help their business o social standing in the community.

"MY CHURCH"

The reason a large number attend is be cause they belong to the church. You ma point to a car and say "my car." You bough it and can do with it as you please. You ca drive it or let it sit there. To say "my car means it belongs to you. On the other hand to say "my church" means that you belong t the church. It means that instead of controll ing the church, the church controls you. It ideals and principles are the guiding prin ciples of your life.

Once when I was a little boy, the preache at the close of the service gave an invitatio for church membership. I felt I wanted t belong so I went forward and was receive into its membership. I stood before the alta and took the church vows and I promised t

pport my church in four ways: through y prayers, my gifts, my service and my at- ndance. Now I feel obligated and my con- ience would hurt me if I sat at home during e time of the church services. There are ny people who take seriously the fact of longing to the church.

TO FIND GOD

There are many reasons why so many at- nd church, but one of the main reasons is worship. In a certain prison some of the en were out working one night. Normally ey were locked in their cells at night but emergency had arisen which required eir services. As they were marching back ross the prison yard, one of the men said the guard, "Do you mind if we stop here a moment?"

The guard said, "No, Jim, but why do you nt to stop?"

"Well," said Jim, "I have been looking at stars. You see, I've been here in prison seventeen years and this is the first ght I've been out of my cell. It sort of kes me come alive to see the stars once re after seventeen years."

Worship lifts up our eyes and makes us me alive. We get that in church.

I feel sorry for the person who has left d out of his life. Some great blessing mes into your life and you have no one thank for it. It is a great privilege to we the opportunity to sing: "Come thou nt of every blessing, Tune my heart to g thy grace." Some day a sorrow will me into every heart and to have no one offer comfort is to miss a supreme need. become crushed under the burden of sin l guilt and to have no one to whom we turn for forgiveness and release is a ful situation in which to be.

Because we believe in God and feel the d of God we go to church. I know we worship God wherever we are but in the rch our worship means more. The sacred lding, the music, the fellowship of other ple, the message of the minister—those ngs make it easier for us to feel God's rness.

It has been well said, "The church has ny critics but no rivals." In other places can find entertainment but no place can ke God as real for us as the church. That ne reason why so many people go. And in worship our own lives are enriched. The rds "worship," "worth" and "worthy" all ne from the same root. Worship increases r own sense of personal worth and makes more worthy.

We become what we admire. Read again Hawthorne's story, *The Great Stone Face.* Day by day the boy saw the face on the mountain and eventually he became its very likeness. The man who looks up to God is constantly being remade in the image of God.

Man is never satisfied. We build a machine that will run on the ground but we want more than that so we build one that will fly in the air. We invent the radio but we don't stop until we can also see what we are hearing, so we build television. Constantly man is seeking better things and better living. Neither is man satisfied with himself. He wants to grow and through the experience of worship his own statue increases. We go to church to worship.

TO FIND EACH OTHER

Another reason so many go to church is for fellowship. One of the basic instincts of man is gregariousness—that is, to be with other people. That is why we marry and have families, join various organizations and seek the companionship of others. There are people who say, "I don't care what others think of me," but we do care. We want the approval of other people.

I happen to be writing these words in a fine hotel in another city. I don't have just a room—I am in a suite. It is beautifully furnished and air-conditioned. The manager is a member of the church where I am preaching this week and he is giving me the very best service. Breakfast is sent up to my room. It is enjoyable for a day or so but it gets tiresome. It is better to be at home with those I love. Nothing takes the place of fellowship, and in church we find that. That is why many of us want to belong to a church.

Next to the worship of God, the most important service of the church is to provide a friendly fellowship. Many visitors attend the church where I am privileged to minister. Frequently I get letters from them saying something nice about the music or the sermon but more than anything am I pleased when someone writes, "I found that I was among friends in your church."

Not every church can have a beautiful building or a fine choir. There are only a few really great preachers. Most sermons are very ordinary. A church can be forgiven for being plain and simple but when someone attends a church and after he has left says, "No one would speak to me," that is an unpardonable sin against the church.

The fellowship does more for the person than the sermon. The great Christian, E. Stanley Jones, said: "I am quite sure that

I would not have survived as a young Christian had I not had the corporate life of the church to hold me up. When I rejoiced, they rejoiced with me. When I was weak they strengthened me, and once when I fell—a rather bad fall—they gathered around me by prayer and love, and without blame or censure they lovingly lifted me back to my feet again."

TO FIND OURSELVES

We go to church to find God, to find each other and we also go to find ourselves. We are a curious people. We can build the finest houses ever built, we are geniuses when it comes to scientific discoveries. But when it comes to handling our own lives we are miserable failures. We can't do it by ourselves. We need the guidance and inspiration of something greater than ourselves. Many of us find that in the church.

I get a lot of mail from people but it i disturbing mail. People write me of all kind of problems. If I am not careful I will get distorted view of life. I spend most of m ministry with people who are sick in bod and mind or who are unhappy and in som kind of distress. But as pastor of a larg church, I get a different view of life. I realiz how few of the church people there are wh really need my help. They have developed way of life and an inner security that hold them steady day by day and year by yea The church people have something.

God doesn't coddle and protect His saints And trials and tragedies come that we can not explain. Though God doesn't answer a our questions, He does meet our every need The church is dedicated to the task of mak ing God real in the lives of people. As lon as it succeeds in that, people will go to it.

An Instrument of Praise

ROLLAND W. SCHLOERB, Hyde Park Baptist Church, Chicago, Illinois

The 150th Psalm is entitled, "An exhortation to praise God with instruments." The writer is summoning his readers to give expression to the spirit of praise. "Praise ye the Lord," he begins. And then he gives the reasons for praise and the instruments that are to be used to express that praise. Among other things, he says, "Praise him with stringed instruments and organs."

This call to praise seems most fitting when a congregation is dedicating a rebuilt organ. "Praise him with organs!" However, if we turn to later translations of this poem, we do not find the word "organ" used. Obviously they did not have our modern organ in those days. The later translations state, "Praise him with strings and pipe." The instrument mentioned was probably a reed pipe of some kind—a perforated wind instrument that was played by an individual.

Whether an instrument is called an organ or a pipe or a pipe organ, the fundamental summons is the same; we are called upon to use the organ as an instrument of praise.

MUSIC IN WORSHIP

Music has held a large place in worship. The Old Testament psalm makes clear the fact that for thousands of years people in the Jewish tradition have made music a part of their approach to God. They have used the language of music to express their deepest emotions and longings.

The early Christians made place for music. After the Last Supper, we read that Jesus and his friends sang a hymn before the went out. In writing to the young churches Paul encourages them in words such as thos he wrote to the Colossians: "Teach and ad monish one another with psalms and hymn and spiritual songs, singing with grace i your hearts to the Lord."

For Paul this singing was the expressio of something he most deeply believed. It wa not just the making of pleasing sounds. H determined as he said to sing with the spiri but with the understanding also.

The singing of hymns received a fresh im petus under Martin Luther. Of his famou 95 theses nailed on the door of the churc at Wittenberg, one was his plea for congre gational singing. He urged that layme should be given the right to sing hymns as part of corporate worship. This right is no assumed in our Protestant churches and w aim to make a hymn book available for ever worshiper.

The power of music is illustrated in a event that happened during World War I An entertainment was given in London fo the benefit of men who were going to th front. Near the close of the program, at th direction of the colonel, a young officer aros to express the men's thanks. He was happy i the words he chose, words of humor and o charm. Then suddenly, as though it were a afterthought, and using an entirely differen tone of voice he added, "We are soon crossin to France . . . and very possibly, of cours

death. Will any of our friends here tell how to die."

There was a long silence. It seemed that one knew what to say. Then the answer me. One of the singers, who had been tak- part in the entertainment, made her y quietly to the front and began to sing great aria from Elijah, "O rest in the rd."

Through music people have given expres- n to their highest hopes, their deepest th, their moods of gratitude as well as nitence, their dedication to some high se.

MEANS OF WORSHIP

The organ can be an instrument of wor- p. It is an instrument. It is not an end in if, but a means to an end. This is true in re than the ordinary sense of the word. e the violin or the piano, the organ is led an instrument. This means that it is echanical contrivance for the production musical sounds. It is a means to get this rk done, and so it called an instrument.

But there is a deeper sense in which an an is an instrument. It has a larger pur- e than simply producing musical sounds. purpose is to help us give expression to shared praise and our shared devotion God.

An organ has not always been accepted as t instrument for this purpose. The origins he organ are shrowded in antiquity. There ot even general agreement upon when the t organ was brought to a church in this ntry. It is supposed that the first organ ught to America was imported by Thomas ttle of Boston in the first decade of the hteenth Century. He bequeathed it to the rch in Brattle Square, with the provision t, if it should be refused by them, it uld be given to King's Chapel. The Brat- Square church did refuse it as "unworthy use in the worship of God," and about 4 it was installed in King's Chapel in e of bitter opposition. The people of that had not yet been convinced that the an could be an instrument—an instru- t of worship.

For us the organ becomes significant not an end in itself, but only as it becomes t instrument to lead us in our own ex- ssions of song and as it communicates the pest feeling of our religion to us. As we en to the music of the organ, we can be inded of a remark of one of Dorothy Canfield Fisher's characters: "Music is having something to say, but not saying it in words."

DEDICATION OF SELF

The dedication of an organ as an instrument of praise involves an even deeper dedication. It is the dedication of ourselves as instruments. This brings us close to a fundamental belief about life. I believe that a person finds fullest life only as he becomes the instrument of some larger purpose than himself.

Real life does not consist in seeking only the gratification of our momentary impulses or in working for the satisfaction of our own personal desires. We enter into life as we become instruments of some larger purpose. Jesus put it this way: "My food is to do the will of my Father, and to accomplish his work." He wanted to become a good instrument for carrying out a divine purpose. He believed that this is the way to find true life: "He that saves his life shall lose it, and he that loses his life for my sake and the gospel's shall save it."

You and I did not ask to be born. We could not make the decision as to whether we wanted life. We were given life. And we can regard it all as a mysterious accident that anyone should have life, or we can try to answer earnestly the question: Why was I given life? How can I be an instrument of the creative purpose that has brought me to life?

The writer of *Theologia Germanica* has given us an immortal sentence that can express our dedication: "I would fain be to the Eternal Goodness, what his own hand is to a man." If the organ is to be an instrument of worship, we who are the worshippers must become instruments of a purpose larger than ourselves.

Under the stresses and strains of his life and pursued by the specter of debt, Handel wrote the *Messiah*. One cannot but feel that he became an instrument of a purpose larger than the meeting of his immediate needs. While he was composing the Amen and the Hallelujah Choruses, he wrote: "I did think I did see all heaven before me, and the great God himself."

Our organ has been rebuilt in order to make it a better musical instrument. Its highest purpose will be achieved as the people who worship here use it as an instrument of praise and devotion, and as each one dedicates himself to be a better instrument of God's purpose in his life.

BOOKS FOR PULPIT PREACHING

Continued from page 2

medicine are forced to give ground in this competent survey which anticipates the ever-growing association of the mind of God and the minds of men.

Using Genesis and Matthew as representative keys to all Biblical literature, *Bible Study for Grownups* introduces, analyzes and interprets (uncritically and non-theologically) the first books of each of the Testaments. The commentary is inspiring and helpful, and ought to be useful for individual and group reading.

The Significance of the Church and *Modern Rivals to Christian Faith* are volumes in Westminster's new Layman's Theological Library, a series as useful for the clergy as for the laity. The church volume surveys in an informal, friendly manner the meaning of Protestantism, the biblical understanding of the church, the Catholic point of view, and the prophetic task of the church . . . Modern rivals of faith are science, democracy and America the Beautiful, along with those rivals within the church, Christianity perverted to selfish ends, as a formula for power, as mere self-improvement, and as false loyalties.

The Timeless Gospel by the pastor of Cleveland's First Baptist Church is one of the year's best sermon volumes. The author demonstrates homiletic skill and a persuasive conviction as he shows the relevance of the Gospel for the individual and society. Wide reading and a wider sensitivity to things spiritual give depth to chapters titled The Uniqueness of Jesus, The Strong Man's Need of God, On Being a Solitary Christian and Striving for the Unattainable, among others . . . *Men on Their Knees* contains sermons on seven New Testament prayers, those of Simeon, the publican, the pharisee, Paul, Stephen, Jesus and the early church. The book is a guide to the understanding and development of prayer and its meanings.

East from Burma is a beautiful book with a warm, compelling message about the people of Southeast Asia, their love of freedom, their ways of life, their changes in mind and culture, and their churches. The book has the photographic excellence of Life, the vivid detail of the National Geographic Magazine, and a vitality and verve seldom found in mission study volumes. All persons who pledge to foreign missions ought to read this book.

Let There Be Light concerns the art of sermon illustration and contains 300 or more illustrative stories. The author makes many helpful suggestions on the sources and filing of illustrations.

Bible students should add to their study shelf *The Septuagint Bible,* the oldest Old Testament and the scriptures used by Christ and the early church. The present edition includes recent scholarship and analysis. This is the first popular American edition in English.

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WORTH QUOTING

Continued from page 2

tion than the progress of the Kingdom. It fosters pride rather than humility, and makes one arrogant rather than teachable. It often lacks the spirit of love. In short, a good sectarian makes a poor Christian.

Harold Cooke Phillips

* * * *

The great enemy of good religion is not irreligion. The great enemy of good religion is bad religion. Our peril is not atheism but idolatry: the using of what we ought to worship and the worshiping of what we ought to use. Here is the grossest kind of heresy: the centering of life on ourselves and the attempt to turn God into a cosmic butler and handyman, expecting him to wait on us hand and foot instead of learning to sign ourselves, "Obediently yours."

Nowhere have we seen a better appraisal of what appears to be happening on the American religious landscape than that which appeared in an editorial of *The Catholic World*:

When we look at current American religion, we don't seem to find the emphasis on personal devotion to and adoration of God. We find faith in faith, faith in religion's ability to serve people. Too many Americans are looking to religion for what they get out of it. In private life, religion becomes little more than psychiatry: on the national scene, (it) becomes a sort of ancestor worship. We are told that faith made America great in the early days and that faith can do it again . . . What is disturbing is the insufficiency of such religion. It does not demand faith in the personal God of Abraham, Isaac and Jacob: the God who became incarnate in Jesus Christ. It demands only faith in the spiritual values of the American heritage . . . In brief, we can say that the present religious reawakening in America is encouraging: it constitutes a complete reversal of the howling materialism and secularism of a generation ago. Yet it needs to grow up. The truly spiritual man does not subordinate religion to health or

ional morale; for him, religion is an end tself, not a means to an end.

That puts the whole matter in sane and listic perspective. God is not a means, the end. *We* are not the hub of the uni-se; *He* is. The truest symbol of religious perience is not a *mirror,* suggesting a ned-in preoccupation with self, but rather *vindow,* suggesting a self-forgetting pre-upation with God.

Kenneth O. Eaton in *Men on Their Knees* (*Abingdon*)

* * * *

When evangelism becomes professional, it y become perilous. We must maintain the n edge of a personal interest in persons l not think of saving souls impersonally. r motives must be purified by the Holy rit.

recall a visit one day from a white-red deacon of an adjoining city, who ne to my study to ask me to call on a young rried couple who had recently moved into parish. I was deeply moved when this nkee down-east deacon went on to say, "I much concerned for this young man's l. I wish you would see if you cannot get n converted, so that he will have a changed ."

t seemed thrilling to me that a church icer should come all the way from another to ask my interest in the salvation of tranger. I was about to commend the con for his passion for souls, but I halted n he added: "This young man lived in of the houses which I rent as landlord. moved out of town owing me two months' k rent. I felt that if you could get him verted you would perhaps be willing to suade him to pay me the two months' k rent."

f I dismissed the deacon somewhat uptly, it may be because I was in doubt he reality of his interest in the salvation ouls. I happened to hear afterwards that was a regular skinflint. His neighbors said of him, "He squeezes the dollars until they hollers."

Benjamin P. Browne in *Let There Be Light* (*Revell*)

* * * *

Wherever Christian gentlemen admire bravery and loyalty today, the story of Sir Robert Scott and his South Pole expedition will be told. Though it ended in tragedy, it left a thrill of glory. Scott and two of his companions, Wilson and Bowers, were finally found by rescuers asleep in death on the frozen wastes of the Antarctic. Under Scott's shoulder were found three notebooks containing his diaries.

The party had journeyed on foot 700 miles back by land to the Pole. They had returned to their sixtieth depot and died only eleven miles from another depot. One of the entries begins, "The cold is intense—forty degrees below at midday. Blizzard as bad as ever. Must be near end—I do not think we can hope for any better things now. We shall stick it on to the end. We are getting weaker, of course, and the end cannot be far. I do not think I can write more. For God's sake, look after our families."

Other diaries were found in the tent and in one was a letter by Scott to Wilson's wife after Wilson lay frozen in death. "I should like you to know how splendid he was at the end—everlastingly cheerful and ready to sacrifice."

Another entry was a letter to Sir James Barrie, "We are pegging out in a very comfortless spot. Hoping this letter may be found and sent to you, I write a word of farewell. We are in a desperate state, being frozen, etc. No fuel and a long way from food, but it would do your heart good in our tent to hear our songs and the cheery conversation. We are very near the end but have not and will not lose our good cheer. We could have come through had we neglected the sick. The great God has called me."

Benjamin P. Browne

AN INFORMAL SERIES OF SPARKLING MEDITATIONS

Pen Points

ERNEST EDWARD SMITH
First Baptist Church, Omaha, Nebraska

The Carpenter

In the course of my pastoral ministry this week I providently came to a place where carpenters were busy at work. Hammers, saws, planes and plumblines were put to use by men whose skill amazes me. In my teens I built a house, complete with windows, door and shingles—a dog house. In my fifties I could build a house again, complete with windows, door and shingles—a dog house and nothing more. I am not a carpenter.

Jesus was a Carpenter. Like any other carpenter Jesus had a great deal of repair work to do. Oh, how much repair work Jesus has done with His wondrous hands! In Nazareth He undoubtedly mended many household things—sometimes it was the mending of a little child's toy. In the whole area of human living this Carpenter busied Himself in a mending ministry. The Gospels speak of broken homes and broken lives that were mended by this Carpenter. Broken hearts were healed. Read the story in the fifth chapter of Mark, of a little child who had died. The Saviour went to that place; He took the little child by the hand, and the life came back; and immediately broken hearts were healed.

No carpenter would be satisfied to do only the work of repair. He is forever seeking positive work to do; he wants to construct. Remember His words, "I go to prepare a place for you." What a lovely thing it is to realize that whatever else awaits us beyond this "vail of tears" there is there for us a wondrous home, constructed by the Carpenter. Remember the words, "Upon this Rock I will build my Church"? What a beautiful thing again that the Carpenter is erecting His own Church, the company of all true believers on the Lord Jesus Christ.

In this work of constructing, it is well for us to remember it is the Lord who makes. In I Samuel 12:6 it says this delightful thing: "The Lord made Moses." In the Authorized Version it says, "He advanced Moses." And in the Revised Version it says, "He appointed Moses." But in the margin of both Versions it says, "The Lord made Moses." God is the Great Maker. He made all things. What is more, God's creative work will never cease till through man He has built the "perfect Jerusalem" here.

No carpenter is satisfied simply to repair or even construct; he seeks for beauty as well. The thing must not only be useful but beautiful. The Divine Carpenter, if we will leave ourselves in His hands, will take us and make us not only useful in His service but beautiful in heart and character. Many a person, ugly in character, has been made beautiful by surrendering to the touch of the Divine Carpenter. The Apostle John is a case in point. The John of stubborn mind and hot temper became the apostle of love. How came this about? John simply put his life in the Hand of the Divine Carpenter.

Insight Through Sorrow

Dr. Moffatt's translation of Hosea, chapter eleven, verse four, is most intriguing. Hear these words, "With human cords I'll lead them; I drove with a harness of love." Hosea, like Jesus, was a man of sorrows and acquainted with grief. One can never understand Hosea until he remembers that tears fell upon every page he wrote; not the tears of sentiment, but the terribly meaningful tears of a strong man. The kind of trouble Hosea had can and often does turn men into wicked souls. It made Hosea into a seer and a saint.

Hosea became a seer in the school of sorrow. Trouble made him a teacher. His pain gave him insight. His agony produced sympathy. The mystery of sorrow gave him a ministry of restoration. He preached a gospel of undefeatable love. More than that he lived it. He loved his prodigal wife, who brought unspeakable shame into their dwelling. Desolation was in Hosea's heart because the woman in his unhappy home was given over to a terrible sin.

Sorrow has a strange ministry. It can narrow and sour the soul, as it can amazingly broaden and refine. Some it embitters. To others, it brings strength, maturity and tenderness. Such come out of sorrows with larger charities and wiser lives. And s

sea passed through the gate of sanctified row into the glorious ministry of forgiv- love. He saw his brethren's need through own sorrow and disablement. Yes, in the istry of help to others his own captivity s loosed. His personal domestic fetters ame wings with which to pass into the rt of others. His sorrow was turned into when he learned to think and work for fellows.

Finally, a word concerning the key thought Hosea. What was the distinctive message sought to say? Was it not found in his ne? Was it not this: "What my poor wife been to me, Israel my people are to God. at which I have in my heart for her, this and more has God in his heart for ael." Here is the theology of Hosea—a ology which grew out his own experience. s operative theology came out of the ths of the soul of a man who knew the ning of anguish and terrifying sorrow. Did not Jesus indicate that if a man wanted to know about God, he should look into his own heart. He said, "If ye then, being evil, know how to give, how much more your heavenly Father?" So Hosea could reason, if I forgive how much more does God!

Hosea preached two great truths. The first was the need for repentance. His cry was Return to God! The second, God would not let man go. "How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel. Mine heart recoils. My compassions are kindled." Hosea passed from the earthy scene saying, "Repent." Jesus came preaching and saying, "Repent." The final hope for every man is what Hosea spelled out about God from his own heart and home. It was an understanding forgiving love born in his sorrow. As with Hosea—so with Jesus. It is what Jesus revealed on the strange and bitter cross. Sorrow and love flowed mingled down into redemption.

ctorious Insurgence

Professor Arthur Thompson has a striking pter on "The Implications of Life" which ull of spiritual suggestiveness. Says he, fe is like a river that is always over- ving its banks. In a bucket of water, wn from the open sea, there may be more resentatives of one kind of living animal n we can see of stars on a clear night. g up a stone from the ocean floor, and on ou may find fourteen different kinds of ss-animals. A single tree in the middle of ield may be the headquarters of fifty erent kinds of animals. Here is this uitous, vigorous, mysterious thing, de- t of difficulties, triumphing over condi- s, attempting the impossible, and the t impression it makes upon us is that of orious insurgence."

gain and again we have been awed by the tery of death, but all the while staring n the face is the greater mystery—the edible miracle of life—just life, trium- nt, insurgent life! This is infinitely more n a problem in physics or biology; this gospel. The thing that awakens my der is that out of all the whirling worlds, dst the conflicts and thwartings of these hty cosmic forces, I stand erect with sciousness, vision and personality and "I am alive." Nothing has smothered soul, nothing has crushed my spirit. This surgent life. And what I know about me, now about others. Here on the busy streets, here in the squalid homes, here amid the ordinary routine of our modern world, one sees strange survivals, amazing resurrections, incredible persistence of faith and hope. One sees people whom no sorrow can crush, no calamity can destroy. Emerging from defeat, rising out of failure and, like the Saviour of Men, smiling in the face of death. From whence comes this unbeaten insurgence of something in the human heart that defies the slings and arrows of outrageous fortune? Above the noise of battle in the struggle for existence, thousands of timid women and desperate men—homeless and friendless—are upheld by some inner energy. They sing out, "Here I am—alive!"

"Victorious Insurgence." In Nature and in human nature, certain indestructible forces of evil and destruction are winning all the time. The forces which make for life and victory, are somehow mightier than the forces of death and defeat.

If death could ever kill, we would not be here. Christianity would never have survived. They took Jesus and nailed Him to a cross—but He lives! They trampled on the Church, buried it deep in the tombs of compromise, wrapped it in the grave-clothes of dogma, but here we are—victoriously alive and triumphantly happy! Why? Because Christ is alive and through Him, our Risen Saviour, we have "Victorious Insurgence."

We Saw the Giants

Faint hearts are usually in the majority. It certainly was so in the days of Moses, when twelve spies were commissioned secretly to investigate the conditions of the country and the people of Cannan which they would have to conquer. Eleven of the twelve reported that they could not take the land because "there we saw giants." Only one of the twelve, Caleb, said "We can." Caleb was a man of another spirit, a determined spirit.

In varying degrees we are all disturbed by the feeling of our insufficiency. We are fully aware that "the sea is very great and my boat is very small." This is another way of saying we are confronted by giants. Life is one long encounter with titanic obstacles to our peace and progress, and much of our happiness depends upon whether we face the giants or throw up our hands in despair. Too many of us today are burdened by a sense of inadequacy for life and are afraid to stand up and face the formidable obstacles that appear. People are frightened of life and multitudes are beaten by it. Numerous people would like to fight a good fight, but the feeling of their littleness and helplessness will not allow them to contemplate going up to possess the land of their dreams.

Malignant forces in the universe are very powerful. Adverse circumstances can be tremendous in their power. Giant anxiety, giant fear, giant poverty, giant depression, giant despair can be terribly threatening and terrorizing. As we view these giants we are inclined to say with the ancient spies that we are in "our own sight as grasshoppers." Th grasshopper spirit is common. We sometime call it the spirit of "defeatism" or by an eve more high sounding term, Inferiority Com plex." Most of us consciously or unconscious ly have some degree of the grasshopper trait

But I hear my readers say, doesn't th Bible advocate humility and penitence? Th answer is, it does, and it is good for us tha we should be stripped of our conceit an swagger and pride and self-assertion in som memorable act of repentance, but we ar to beware of lying too long in the dust o penitence. The Bible commands us to get u out of the dust of defeatism and to remem ber that we are not children of a blin fatality but that we are the children of Victorious God. "Stand upright on thy feet," says the Book. Stand up to life and it antagonisms. Until we do that even God ca do little to, for, or through us.

We, like they of whom it is recorded i Numbers, see the giants and are afraid Afraid of ourselves, of danger, of darknes and most of all of fear. The terrible dange is that these fears and hesitancies an timidities left unconquered may become s much a part of us that when great decision have to be made we shall shrink from th effort.. Our diffidance and inadequacie must be taken to God—He will surely help He will most certainly encourage us to ceas retreating from life, to stand up bravely t life's challenges and, though there may b giants, there still is God.

Oded, the Magnificent

So few know about Oded, yet he did one of the wisest, kindest, bravest things in the annals of history. The brief record of his deed is found in the second book of Chronicles and the twenty-eighth chapter.

Ahaz, one of the worst of the wicked kings of Judah, followed all the abominations of the surrounding heathen kings. The wrath of the Lord was kindled against him and two military invasions followed. The king of Syria beseiged and defeated him and the king of Israel came against him. The conquerors seized the women, the young men and maidens and the children—two hundred thousand of them—and marched them as captives to Samaria. What a dreadful caravan of captives all designed for slaves! What a sorry sight! See them—footsore, hungry, hopeless, crushed in mind and heart.

The news of the victory had preceeded them. When the triumphant army reache Samaria they found the people waiting t give them a rousing welcome. Thousands o people were there, including the princes an other leaders. Think of the frenzied deligh of the uncontrollable masses as they saw th thousands of prisoners and the vast quanti ties of the spoils of war. What celebration they proposed!

One man, and one man only, changed th whole tenor of events and transformed th scene. One man's conscience revolted agains the outrage. One man's heart was infuriate at the cruelty of the captors. Who was thi man? What was his name? He was th prophet of the Lord—Oded. He stepped be fore this conquering army, this tumultuou throng, and cried, "Stop! I will not allo you to bring these prisoners in! Because th Lord has used you as His instrument t

sh Ahaz and Judah you must not con- r yourselves innocent. The Lord has ges against you. Set these prisoners ! Send them home again!"
hat moral magnificence! The amazing g is that he was not seized by the thwart- owd and torn limb from limb. The pow- sness of the people is ample proof of the -powering personality of Oded — the lation of his moral magnificence. His ring moral strength silenced the people. n four of the chief captains took their d with him and here is the glorious fact ie Biblical writer puts it, "They took the ives and with the spoil clothed all that naked . . . and arrayed them and shod and gave them to drink, and annointed and carried all the feeble of them upon and brought them to Jericho . . . to brethren." What a story of magnanimi-

This is the only thing we know about Oded. That one thing is the measure of his character. He was God's man. In the critical hour he intervened to save not only the captives, but to save his nation from a foul wrong. He was a man who did the big thing. What a mind he had! What a soul! What a conscience! What courage was his! He stood up against a crowd intoxicated with vengeance and victory. He stood to take the moral initiative. His conscience was his king. He was God's mouthpiece.

When one takes the noble step he finds others to support him. Four captains leaped to his side. Kindred spirits were they. Generosity extends itself. Kindness wins. Kindness does not always seem to win, but it does in the end. Nothing but kindness pays. It is love which gives to human personality with beauty and strength. Love and pity made Oded magnificent.

rrows, Men, God

you believe that because you are a stian God will take special care of you, save you from disease, sickness and acci- and make you a bit more prosperous your non-Christian contemporaries, your faith may be headed for ship- k. When Jesus, in Luke twelve, verse , said, "Fear not therefore, ye are of value than many sparrows," He did romise immunity from all the hardships others have to endure, for that is the thing Jesus ever would promise His wers.

sus spoke these words to those who were to work for Him. They were to live ife and tell His message, and He warns they are not in for an easy time. He s that there are serious dangers ahead. ct, He asserts that they may be called to die for Him in their work. But, bless- God, He urges them not to be afraid. ssures them that God is not indifferent e welfare of a sparrow. Therefore, since are of more value than a sparrow, He not neglect them. God is not indifferent. cares!

anted, it is difficult to hold that faith one is battling with the big storms of Granted further that the bigness of the erse makes it difficult to understand God cares for each of us. The astronom- astound us with talk about universes suns and millions of stars, and vast in- e distances that are too big for our little ls to contemplate. Even on this little globe there are millions of people. How can it be possible that one little individual matters to God? Yes, Jesus still says, "God cares."

Even the theologians make it difficult to believe in the simple statement of Jesus. A few years ago they were talking about the immanence of God. They said God was very near, round about us in nature and within our minds. We thought of God almost entirely as Universal Law. In more recent years Emil Brunner and Karl Barth and those of their school of thought have revived for us the old Calvinistic doctrine of the Transcendence of God. And, although that restores to us the thought of God's infinite power, it takes Him rather far away from our little lives. In the light of the theology of Transcendence we are inclined to minimize the warm simple teachings of Jesus, when He said, "Even the very hairs of your head are all numbered." For we cannot understand, being so human, how the Infinitely Great can be so tenderly interested in the infinitesimally small. Nevertheless, this is the Gospel of God for sparrows and men.

Jesus Himself is His greatest teaching. We feel that here is a Guide we are prepared to trust in all the affairs of our spiritual life. Jesus knew God, and out of His knowledge He speaks to us today. When all other voices are silent, the Voice with the Galilean accent will still be heard. If Jesus tells us that God cares, we are ready to hold that faith. Knowing God cares we can be unassailable.